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WHAT
 ARE THESE TWO
 OLIVE TREES ETC.
 ZECH. 4: 11-14.

R.M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK.

I WILL
 GIVE POWER UNTO MY
 TWO WITNESSES
 THESE ARE THE TWO
 OLIVE TREES ETC
 REV. I: 3, 4.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

FEBRUARY, 1912.

2.

QUESTIONS OF THE HOUR.

THE GLORY OF THE CHURCH CONTEMPLATED.*

REV. GAWIN DOUGLAS, LOUGHBRICKLAND,
IRELAND.

GOD'S DWELLING PLACE IS IN HIS CHURCH.

a. He dwells in His Church by

HIS OWN PURE WORD.

as the Incarnate Word—the Logos—the second person of the adorable Trinity, coequal, coessential and coeternal with God the Father. As the Shechinah, or cloud of glory, rested upon the temple, so Christ, the brightness of the Father's glory, and the express image of His person, dwells in the Church. He is a wall of fire round about her, and the glory in the midst of her. The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. The name of the city is Jehovah Shammah, The Lord is there; He holds the seven stars in His right hand and walks in the midst of the seven golden candlesticks, indicating ceaseless activity and perfect familiarity. He is graciously present as the Prophet, Priest and King; the Way, the Truth, the Life, made to His Church, what she so unspeakably needs—

*A sermon founded on Psalm 87, 3: *Glorious things are spoken of thee, O city of God.*

wisdom, righteousness, sanctification, and redemption.

Again, He dwells in His Church by the power of His Father's Word. He blesses the Word. Brown, of Haddington, said: "It is the Divine Word which confers saving benefit." How great is the power of the Word of God! Is it not as a fire, and like a hammer that breaketh the rock in pieces? God's Word, when brought home by the resistless power of the Holy Spirit, can break the stoutest disposition and melt the coldest heart, even though it be as hard as the nether millstone. Never perhaps was the spiritual power of the Word of God more fully exhibited than at the glorious epoch of the Reformation, as mighty in pulling down the strongholds of sin and Satan. The Word of God was the weapon which the noble band of martyred Reformers wielded in the grand struggle against papal superstition and papal usurpation. This was the weapon which the martyr of Erromanga wielded in civilizing and Christianizing the isles of the Pacific, and it was the weapon which the late Dr. Paton employed in evangelizing the isles of the New Hebrides. Truly God's law is perfect—converting the soul; His testimonies are most sure—making wise the simple.

"That blessed Word, that blessed Word,
Hath an enduring power,
To cheer us in our loneliness.

To glad our dying hour.
It leads us through life's weary ways
By paths that saints have trod,
And then resigns us with a smile,
Into the hands of God."

b. He dwells in His Church by

THE HOLY SPIRIT,

the grand source of all spiritual illumination and life. He is the Spirit of sanctification. As the Shechinah dwelt upon the temple, so the Holy Spirit dwells in the believer. who is a temple of the Holy Ghost, an habitation of God through the Spirit. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" The Holy Spirit has always been present in the Church, the source of all illumination and life. Wherever and whenever souls are regenerated and sanctified, the Holy Spirit has been operating. He is also in the Church as a guiding, strengthening, purifying and reforming spirit. Sometimes the Holy Spirit is poured out more abundantly than at other times; such as in times of reformation like those in the days of Samuel, David, Jehoshaphat, and Hezekiah—and under the gospel dispensation at Pentecost, and at the period of the First and Second Reformation, and at frequent times under the preaching of Welsh, Dickson and Livingstone. We live in the day of the ministration of the Spirit, and though we are not warranted in looking for extraordinary gifts of the Spirit, yet we may look for the ordinary gifts of the Spirit in an extraordinary degree. We may look for greater faith, light, strength, joy, leading to greater zeal, self-denial and activity in the Master's service.

c. He dwells in His Church in and through

THE ORDINANCES,

not in the ritualistic and sacramentarian sense, as means conferring grace,

but as means through which the blessings of salvation are communicated to the soul of believers. These ordinances are trysting places with Christ, where the believer may enjoy nourishment, refreshment and comfort in this vale of tears. Our Lord Jesus Christ has instituted these ordinances for the well-being of our souls, and the nourishment of our inner life, and we show our love to Him by waiting upon them, and we realize the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." Perhaps it is upon the mount of ordinances that we obtain the clearest views of heaven and of heavenly things. It is there we have fellowship with Christ, with one another, with angels and glorified spirits; it is there we enjoy glorious manifestations.

THE PRIVILEGES AND IMMUNITIES OF THE CHURCH ARE GLORIOUS.

We have the Divine assurance, "I will abundantly bless her provision" (Ps. 132, 15). Shall I give you a glimpse of the privileges vouchsafed to the precious sons of Zion? They are reconciled to God and at peace with Him. Being justified by faith, they have peace with God through Jesus Christ our Lord. They enjoy close and intimate spiritual fellowship and communion with Him. He manifests Himself to them in a peculiar manner. They pour forth the desires of their souls to Him in prayer, and by His Spirit in the ordinances of His house, and in His Providential dispensations, He makes known to them His mind and will. It is thus the righteous walk with God and enjoy spiritual communion with Him. They are disciplined by Him. As they occasionally transgress, they are chastened, but not in anger, or in hot displeasure; God's genuine affection lifts up the rod,

and He does not spare it simply because He loves them. They are specially loved and sustained by Him. Being His children, they are His friends. He spreads a table for them and supplies their wants abundantly. He appoints His angels as their attendants, and watches over them with peculiar care. His paternal arms are around them, and no weapon formed against them shall prosper. He gives them grace. He gives them glory. He guides them in the paths of righteousness, and He never leaves them till He takes them home to the happy land, of which the poet sings so sweetly:

“Eye hath not seen its blessed employ;
 Ear hath not heard its deep songs of joy,
 Dreams cannot picture a world so fair,
 Sorrow and death cannot enter there;
 Time doth not breathe on its fadeless bloom,
 Far beyond the clouds and beyond the tomb,
 The home of the ransomed is there.”

THE SECURITY OF THE CHURCH IS GUARANTEED.

“The security of the Church rests upon the purpose of the Father, the mediation of the Son and the power of the Holy Ghost, and the perfections of the triune Jehovah are solemnly and irrevocably pledged to its continuance.” “The Highest Himself shall establish her.” “It cannot be removed, but abideth forever.” “We have a strong city; salvation will God appoint for walls and bulwarks.” “The gates of hell shall not prevail against it.” All the powers of darkness in their varied forms and special guises shall not prevail against the Church. Let them combine, let them make the effort, let them, in an age distinguished for the march of intellect, identified, alas, with the march of infidelity, summon learning to their aid; let them wield the pen of an infidel criticism; let them nerve afresh the old

arm of persecution; let them re-open the gloomy dungeons of the Inquisition; let them kindle anew the fires of Smithfield; let a Lauderdale, a Dalzell and a bloody Claverhouse once more stalk the earth; let them ply the rack, the thumb-screw and the stocks; let them erect the gibbet; let them redden the scaffold with the blood of martyrs; let them re-enact the sanguinary scenes of the Grass Market. As in time past, so in time to come, all shall prove impotent and vain, like the storm that only roots the monarch of the forest still further in the soil, or the billow that leaves unmoved the rock at whose base it has broken. The gates of hell, all the artillery of Satan, have never yet prevailed against the Church; they are not prevailing now and they shall never prevail. For “God is in the midst of her; she shall not be moved; God shall help her, and that right early.” The Divine honor is pledged for the security of the City of God. “I will be unto her a wall of fire, round about, and will be the glory in the midst of her.”

THE CHURCH SHALL BE FINALLY TRIUMPHANT.

Israel’s sweet minstrel celebrates in jubilant language the glorious period when all on the earth shall worship God and in songs proclaim His praise. The time shall come when the blood-stained banner of the Cross shall be unfurled, and the flag of the everlasting covenant shall wave over all lands; when the mountain of the Lord’s house shall be established upon the top of the mountains; when the watchmen upon the walls of Zion shall see eye to eye, with the voice together shall sing, and when the Church of Christ, united together in one dense phalanx, shall appear clear as the sun, fair as the moon, and terrible as an army with banners. The time shall come when the tide of Jehovah’s praise shall roll in one vast

and continuous line from pole to pole; when the teeming myriads of Asia shall chant the praises of God; when the inhabitants of Australia, from end to end, from cliff to lake, shall raise aloud their hosannas; when the chorus shall be swelled by the millions of Europe and emancipated Africa; when the strain shall be wafted across the Atlantic, echoed by the numerous tribes of the Western Continent, and reverberated from shore to shore over the broad expanse of the Pacific. The time shall come, when the whole earth shall be tuneful with the songs of ransomed and redeemed myriads, and heaven itself shall re-echo to the song: Glorious things are spoken of thee O City of God.

I may mention here that during the millennial era the glory of the Church shall be signally displayed. During that glorious period there shall be a great increase of knowledge, intellectual and secular, as well as religious. The sceptre of Immanuel shall be submitted to by all men. The nations of the earth shall be in covenant with the enthroned Mediator. The knowledge of the Lord shall cover the earth, as the waters cover the sea. Mount Zion shall appear beautiful, the joy of all the earth. The Church shall be distinguished for purity of doctrine, simplicity of worship, strictness of discipline, and holiness of her members. In all things Christ shall have the pre-eminence. There shall be abundance of peace, civil and ecclesiastical. Christ's

cause and Kingdom shall bring unwonted prosperity. There shall be a great increase of holiness, consisting in love to God and a growing conformity to His image. During that period, says President Edwards, "Religion shall in every respect be uppermost in the world; it shall be highly esteemed and honored. Its influence shall pervade society in all its departments. Not merely religious, but all secular concerns will be conducted in a holy and righteous manner. Good men shall be uppermost; they will be promoted to places of trust and authority. All systems of iniquity shall be overthrown, and vital religion shall take possession of the thrones and palaces of kings." Are you on your way to the Holy City? If so, have you ever thought that on your arrival there you will be associated with the aristocracy of the universe, the élite of the earth, all the choicest and best spirits that have ever blessed and dignified humanity? Is it possible that you will be fellow-citizens with the angels; that you will be admitted into the immediate presence of the Majesty of Heaven, of Him Who is the Judge of all; that you shall dwell forever with the spirits of just men made perfect; is it possible that you shall come into the presence of our loving Immanuel Saviour, the Mediator of the New Covenant? No wonder that the Psalmist, in the fullness of his heart, exclaimed: Glorious things are spoken of thee, O City of God.



The most difficult problem that any human being has to solve is the prevention of an insidious lowering of his standards. It is so easy to be a trifle less particular in discerning the difference between right and wrong, to drop into habits of neglect in small matters that were once considered duties, that gradually the whole life has slipped to a lower plane before one is aware. The lowering of ideals along any line means a lowered life.—*Great Thoughts.*



The life of service is the only life that permanently satisfies.—*Presbyterian Record.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—A letter from Rev. S. Edgar, dated December 2, 1911, but too late for January OLIVE TREES, reports items of interest:

You have had a long rest now from my pen, so that I think you can stand a little more of Syrian conditions. One reason I did not write sooner was because I had not much to report save our strong efforts to keep out of the hands of Dr. Balph. Not that we owed him any account, but even professional visits are not a thing to be sought after always. But I assure you we are thankful for them in the time of need. We had a siege of Dengue fever, as you know, in Latakia. and we were not long home when it came to our house. Mrs. Edgar had it first, then the writer next, then Mrs. Edgar had a relapse, which was far more severe than the first. But we are thankful to report that we are in good health now, though perhaps not entirely free from all the aches yet.

When we came home we found the schools at work and things in good running shape for another year. Miss Crockett was then in bed with Dengue, and one of the teachers in the girls' school. All hands in the hospital were more than full, not because of in-patients, for these were few, but the work in the city was exceedingly heavy. Clinics some days lasted to 2 and 3 in the afternoon. At present writing I am sorry to say that Miss Elsey and our pharmacist, Mr. Fatal, are both ill with Dengue. But we hope for them a speedy relief, seeing they are directly under the doctor's care. A number of the girls in the girls' school are also ill with it, which of course adds

to the duties of those in charge.

I am just home from Suadia. Had a delightful trip, the roads being fine, and the weather good. Found the schools at work. Attendance at the boys' school about forty-eight and on the increase. In the girls' school the numbers were very few. On asking as to the reason, we were informed that the people did not think there was much to be gained while our present teacher was in office. She has been teaching now about three years, and at no time has the Mission been entirely satisfied with her work. So when we saw the small school and heard reasons assigned, we asked her for her resignation and placed the Bible woman in charge till the end of the year, or such time as we find one suitable for the place. It is very likely, had there been a missionary to look into things occasionally and help the teacher, she might have done better, but as you are aware, a visit from some of us every two or three months is far from the ideal. But we trust that now, since you have heard from Mr. McFarland, as a Board, the actual events there, you have planned for a real solution in the near future.

On Sabbath we had a fair attendance at Sabbath school, and a good audience for the morning sermon, though not so good as at other times. In the afternoon the audience was not so large. We spent Monday in the schools, and in attending to business, and in visiting; then on Tuesday we were in the saddle again for home. Reached home in time for another good Thanksgiving dinner in the Balph home. Our efforts at the table ought to be proof to Mrs. Balph of our appreciation of her

generous service. We were sorry not to have Miss Elsey in her place, but our Junior Missionary did her best to take Miss Elsey's place. In the evening, after our Arabic prayer meeting, we had the Thanksgiving sermon. We could all say in looking over the varied experiences of the year, "my cup runneth over." On the next evening, we had another Thanksgiving topic, and many helpful thoughts on the duties and blessings from sincere thanksgiving.

We hope at the beginning of the week to start a trip among the mountain schools, all of which, so far as we know, are doing good work and going along without any hindrance.

We are glad to welcome another David Metheny into the Levant Mission circle, and we thank the Church for the appointment of another worker to lift the women of Syria to a higher plane. We surely will with joy bid her welcome, and we trust she may have that preparation that shall make her worthy of those who have given their lives in Latakia for the sake of the oppressed girls and women whose lives, from our standpoint, are not worth the living.

We are thinking and praying much these days for our fellow workers in China, hoping that they may be preserved from all harm in these trying times.

As on other occasions, the same question was uppermost: What is the Board doing for Suadia? and I was sorry that I had no answer for them. Glad to hear through Mr. Stewart, that you were hoping that the day might soon come when we would again have a doctor and a missionary too in Suadia.

Let me congratulate Dr. Somerville on the giving of OLIVE TREES to the Church and the cause of missions for another year. We are all glad to know

this, and we trust it will be one of great joy to the editor and to the readers, as they enjoy together the great fruits of his labor in China, Syria and at home. We are not among those who care to see OLIVE TREES swallowed up in something else, neither do we want to accept its resignation.

Dr. Stewart continues his work in theology and preaching here on Sabbaths over and above his work in the school. We plan Communion here after the week of prayer. Plead with us for rich blessings at that season.

P. S.—We are sure that Brother McFarland's work at home will be a blessing to the Church and a benefit to the cause of missions.

Asia Minor, Mersina.—The story of the new year in this field begins with a letter from Rev. R. E. Willson, dated December 13, 1911:

We had our Mersina Communion last Sabbath. Rev. S. H. Kennedy came over from Alexandretta and conducted the services. The weather was more favorable than usual at this time of year, and the attendance was good throughout. The general health is fairly good now also, and so all our people were able to be out, with two exceptions. There were forty-five communicants, including the missionaries. We had an accession of five—four by profession of faith and one by certificate from Antioch. Also two who had been under suspension for some years, were restored to their privileges. Miss French was absent from these services, having gone to Beirut three weeks ago to have some dental work done, and has not yet returned. We are expecting her this week. We are very much indebted to Brother Kennedy for his good work on this occasion. We are all praying that the Lord will follow with His blessing the

strong messages he gave us from the Word, and trust it has been a reviving season for us all, and for the work.

The work is going on in the various places about as usual. The attendance at the school in Tarsus continues small. Just why this is so I have not been able to learn. There has been something of a scare from the cholera throughout the region. There have been several cases both in Adana and Tarsus. Several deaths were reported in Adana, but I am not able to say just how many. There have been two cases, one death, reported in Mersina. The last case was a week ago, and I have not heard of anything new developing. The coming on of winter will likely do something to break the power of the disease for the present, but there are some misgivings for the coming summer lest it break out then with new force.

All the missionaries are in their usual health, and apparently enough work distributed around among them so that the time does not seem to drag on their hands. We will all be glad when our helpers, the McFarlands, return. We are all thankful to hear encouraging news from Mrs. J. D. Edgar, and earnestly pray that the work of recovery may go on to completion.

We have been somewhat anxious in the recent days about our brethren in China, and praying that they may all be kept in safety.

China, Cheung Chau, Hongkong.—Writing November 23, 1911, Rev. E. C. Mitchell, of Do Sing, says: The heading of this will reveal to you our whereabouts at present. Dr. Jean McBurney, Mrs. Mitchell and myself left Do Sing November 15, and came down here. We had felt for some weeks that the time was coming when it would be better for us

to go. A week before we left, the American gunboat went up the river with the advice for all missionaries to leave outstations and congregate in the central stations, or to go to Hongkong. However, as everything then was quiet on that section of the West River, we decided to remain. A day or two later, November 11, the Revolutionists came up the river and reported that Canton had turned Revolutionist, and all the towns, including Tak Hing and Do Sing, promptly turned Revolutionist. A band of men went from Do Sing back into Sairing, the county seat of our district, and killed the magistrate and took possession of things. They came back to Do Sing about midnight and were received with shouts of joy by the people. The soldiers were all taken away. The customs station just below Do Sing was also burned.

We were left without any protection. A proclamation was put up promising the foreigners and Christians protection, but there were no soldiers to back it up. Do Sing only a few years ago had the reputation of being the pirate stronghold along the river. While everything seemed to be quiet, we felt we had nothing in the way of protection if bands of robbers should come. I sent a message down to Tak Hing to ask the advice of the people there as to what we should do. Dr. Robb wrote back that they did not feel like advising us to stay, nor did they feel like advising us to go, but that whatever we did, if we followed the advice of the American authorities, we would be on the safe side.

We talked the matter over and decided several times to go and as many times to remain, until Wednesday we found the people in town in great dread of robbers, so we decided to leave that evening. We brought our clothing and bedding along, but other things had to be left. I hoped

then we could go back in a couple of weeks.

I planned to go up this week and see how things are getting along. I went over to Hongkong with the intention of going up last night, but when I went to the British steamer *Lin Tan*, the captain told me that on account of disturbed conditions, it was undecided whether they would go up last night or not. He told me that last Saturday, only three days after we left, about three hundred and fifty pirates, representing themselves to be Revolutionists, came out from Do Sing, captured a torpedo boat and some junks, and went up the river to Wu Chow, about twenty-five miles above Do Sing. When they reached Wu Chow they said they were soldiers sent from Canton to receive the money that was in the treasury at Wu Chow. The official in charge refused to pay it over till he had some evidence that they were the proper men to receive it. On their failure to produce evidence, he ordered them to leave and fired upon them. The fire was returned by the pirates. Finally, however, the pirates got the worst of the argument. Over a hundred were killed, sixty were captured and were to be beheaded, the balance escaped back to Do Sing. Some of them went down on one of the Canton steamers, and the captain said they were received with cheers by the people at Do Sing.

The captain of the *Lin Tan*, later in the evening, decided to go, but as I was going up more to find out the condition of affairs than anything else, I decided not to go. If there are robbers at Do Sing like that I don't think it would be wise to go back there to live for a little while yet. I hope that I can go up next week to see how things are.

The people at Tak Hing are all there yet, so far as I know. Tak Hing is a

more peaceable neighborhood, their work is longer established there, and there are more foreign men there than we had at Do Sing, so they may not leave. I heard, though, that they have their things packed and are ready to go on short notice. I hope that they will not need to go, however, and that we can go back soon.

The Baptist missionaries from Ying Tak, about ten hours' ride from Canton, are all here. They heard yesterday that all communication between Canton and Ying Tak had been cut off, and that Ying Tak is in the hands of robbers, who are looting the city.

When the Revolutionists took over affairs in this province, they turned all the prisoners loose and appointed the robber chief to a high position in the army. Now that the pressure has been removed the robbers are carrying things with a high hand in some places.

I hope the new officers will soon get things under working order again. Some of the Chinese are like children in some respects. They think if they get rid of the Manchus their troubles will be over. They do not realize that it is a good deal easier to tear the old down than it is to build up something new in its place.

I hope that all will be settled and that we may be back at our work by the time you get this letter. I do not particularly enjoy being down here at the time when we ought to be at work.

P. S.—Our work has been lagging all fall. For the last month the chapel attendance has been very poor, sometimes no one but ourselves being there. The minds of the people seemed to be taken up with other things. In the week since we left, I have heard of two robberies that have taken place in Do Sing in addition to what I have already noted.



A letter from Rev. A. I. Robb, dated December 6, 1911, contains items that we are at liberty to give our readers, the balance of the letter being either personal or for the guidance of the Board of Foreign Missions:

On Tuesday of week before last, November 21, over two hundred men arrived by boat at Tak Hing and demanded money and arms. The city gates were closed against them and their demands refused, and all the military of the city remained inside the walls. They took possession of a large temple between the mission and the city, and said they expected reinforcements soon to the number of a thousand or more. Only two days earlier a similar force had gone to Ng Chau and made similar demands, but the soldiers there numbered two thousand, and they attacked them and killed over a hundred in a twenty-minute fight.

Under the circumstances, we thought it best to get our families away. We had already been urged to do so by the U. S. Consul, and the captain of the U. S. gunboat Callao. We left with our families at noon on Wednesday, on two hours' notice. I had visited the magistrate that morning and learned that he was wanting to escape. We all came to Hongkong and found houses at Cheung Chau. Last week Mr. Kempf, Dr. Wright, J. K. and myself went back to Tak Hing. It took us from Monday morning until Friday noon to reach the place. All steamers have ceased to call at Tak Hing or Do Sing except two, which arrive in daylight and are escorted by British gunboats, and they have thriftily raised their rates by 25 per cent. We had to go to Ng Chau, forty-five miles up the river, past Tak Hing. The U. S. gunboat Callao, Captain Cake in command, brought us to Tak Hing, and lay off the Mission compound while we attended to our af-

fairs—paid wages, got some more needful luggage, and boarded a steamer which had agreed to stop if the gunboat was there. We are greatly indebted to the naval authorities and Captain Cake in particular, for his help.

The country is in a turmoil. Robbery on all hands. No one trusts another, and there is not any authority that people can rely on. One of our members was killed last week by his neighbors because his uncle was head of a robber band, and his brother, also a Christian, for several years employed at the hospital has fled for safety. Innocent and guilty suffer. The Revolutionaries released all prisoners, and a good many of them at once sought revenge on those who they fancied had wronged them. The stealing of children and women, murder and robbery and strife on every side. There is no anti-foreign feeling in most places, but it is beginning to appear in some places. I think it likely the work will be at a standstill now, at least until spring. Four teachers have come down here, and all the new-comers are studying.

(The remaining part of Dr. Robb's letter is taken up with matters that require the attention of the Board.—R. M. S.)



Writing December 11, 1911, Rev. Julius A. Kempf gives other items:

No doubt others have written to you about our hurried departure from Tak Hing and our arrival on Long Island on November 24, so for me to write about it now would be simply giving you stale news.

As we were entering Hongkong Harbor on the morning of the 24th we saw another West River steamer coming into port with her flag at half mast. We wondered what had happened, and if she had met trouble coming down the river.

The next day the papers stated that she had been attacked by pirates and the first officer, an Englishman, was killed. The British Government immediately sent gunboats up the river to protect steamers flying the British flag.

The following Monday, Dr. and J. K. Robb, Dr. Wright and I started back for Tak Hing. Our intention was to catch a West River steamer at Canton Tuesday morning, reach Wuchow Wednesday morning, have the U. S. gunboat Callao take us down to Tak Hing, and "stand by" until we could get some of our goods out and loaded on a Hongkong steamer, and get back to Long Island Friday morning. But things did not work out just exactly as we had planned.

Arriving at Canton we were informed that the steamer we expected was making a special trip direct to Hongkong with a lot of foreigners, who were hurrying away from Wuchow, and she would not be in Canton until the next day. So we went by train to Sam Shui, a customs station on the West River, and caught the SS. Chan Po on its way up to Wuchow. At about 11 o'clock that night, as we were passing Shui Hing, a city sixty miles below Tak Hing, we heard a lot of shooting and shouting along the river front. The captain, Dr. Wright, and I were standing near the wheel house watching the firing and guessing as to the cause of it, when suddenly we heard a shot go singing over our heads. Instinctively we dodged behind a sheet of steel plate which had been fastened to the rail for protection from pirates and stray shots, and we stayed there until we were well out of range.

Early Wednesday morning, when we were within twenty-five miles of Wuchow, we met another steamer stuck fast on a sandbar. A rather dangerous situation while so much piracy is being committed

on the river. Fortunately the accident happened just as it was beginning daylight else if it had been night, the steamer might have shared the same fate as the one referred to above. The Chan Po stopped to render assistance, and after tugging away for three hours succeeded in getting her out into deep water.

Just before we reached Wuchow we saw seven dead bodies and the burnt wreck of a steam launch and two large boats, the remains of the fight that took place the week before, and in which over 250 men were shot, drowned or beheaded by the Wuchow soldiers.

We found the Callao at Wuchow, but she being the only gunboat there, she could not leave until another gunboat should come up and take her place. So we had to wait until Friday morning. Thursday night a British gunboat came up to Wuchow, and at 6 the next morning we got on board the Callao and started down the river. We reached Tak Hing about noon. The Callao anchored in front of the chapel. After dinner we went ashore and found everything at the Mission as we had left it. After making arrangements with the native helpers and for the dismissal of the boys' school, we gathered together as much as we could of the things we would need for cold weather on Long Island, and just before dark took them out to the Callao. Later in the evening the Hongkong steamer came down and took us on board.

There was a heavy fog on the river and we had some fear lest we should have to anchor during the night. The river steamers usually anchor when they run into a fog. But there was no telling who might be prowling around, so we kept going, sometimes slow, sometimes fast, and sometimes the engines stopped altogether for a few minutes, then the lead would be cast and the boatswain would

shout the depth. Then there would be a loud blast on the whistle, and the engines would start up again. Fortunately we did not have to cast anchor, and we did not run on to a sandbar. We reached Hongkong 1 o'clock Saturday night, and on Monday morning had our goods taken over to Long Island.

The officers and men on the Callao

treated us most kindly in taking us down from Wuchow to Tak Hing, in feeding us, in helping us with our goods and in waiting at Tak Hing until the night steamer came down and took us aboard. The night steamer would not have stopped at Tak Hing for us if the gun-boat had not been there.

AT HOME.

Kansas, Olathe.—Report of Laymen's Missionary Movement of Olathe R. P. Church:

This being the first annual report, it was requested that it cover the time from the organization, March 7, 1910, to the close of the year 1911.

About the last of November, 1909, Rev. E. L. McKnight, who was then our pastor, preached a missionary sermon which aroused greater missionary interest in the congregation. This sermon and personal letters from J. Campbell White so much enthused a number of the laymen, that they attended the great Laymen's Missionary Convention, held in Kansas City, February 23 to 25, 1910, which caused us to feel more deeply our responsibility to the heathen world. Over 1,800 delegates were present at this convention.

On March 6, our pastor, "by request," announced a meeting to be held in the church the following evening; all the laymen of the congregation were invited to be present, and there were twenty who came. This was an echo meeting of the convention, and resulted in a laymen's organization, with a pledge of \$335 that evening, which was afterward increased to \$527.50 for the specific purpose of supporting a missionary in the foreign field. Our pledge reads thus: "This contribution to be above all other recog-

nized financial obligations to the Church."

During the year 1910, under the leadership of Dr. C. M. Wilson, as president, we studied the needs of the different mission fields, and decided to devote the amount of money raised to some definite purpose in the China Mission field.

Our banner meeting was held at the home of our pastor, on September 29. At this meeting Miss Rose Huston was chosen as our representative. She being a member of Blanchard Congregation, and they desiring to contribute to her support, we mutually agreed to each pay one-half her salary.

After adjournment a social hour was spent and refreshments served. As we departed, we felt that the Spirit of God had been present with us.

For the year 1911 we have been led by Mr. J. M. Milligan as president. Six meetings have been held. Much of the work done has been carrying out the plans made last year, with some new work.

Three delegates from our society attended the second Laymen's convention, held in Kansas City, January 15-17.

On April 11, the Movement appropriated \$250 of its funds for the support of Miss Dean, missionary to China. In April a call came to us for funds to help build a boys' school building in China;

\$100.50 was raised above that already subscribed for missionary support.

For this year we have paid—
 To one-half year salary of Miss
 Huston\$250.00
 To one-half year salary of Miss
 Dean 250.00
 Boys' school building in China.. 100.50

Total.....\$600.50
 Balance on hand..... \$27.50

On May 9, a special missionary program was prepared. Rev. McClenahan, United Presbyterian missionary from Egypt, gave useful information and instruction, and Dr. W. P. Johnson gave a very enthusiastic talk as to the broadness of the field.

A characteristic of the Laymen's Movement is not only to do, but to get others interested and get them to do. We have corresponded with sister congregations, with a view of interesting them in greater missionary work, and as a result, one is helping support a missionary. At present we have a membership of twenty-four. The following are the officers for the ensuing year: President, J. M. Milligan; Vice-President, J. A. Hemphill; Secretary, J. C. Duguid; Assistant Secretary, Samuel Coulter; Corresponding Secretary, R. C. Redpath; Treasurer, J. A. McIntyre.

We have the following committees: Missionary Literature, Membership, Soliciting, and Program and Social.

This organization is not identified with the National Laymen's Movement, but in a great many respects we have patterned after it. The past year we trust we have been the instruments in God's hands of doing some good. For the year to come may we be led to greater effort.

J. C. DUGUID,
Secretary.

McKeesport, Pa.—Rev. S. G. Finney, of Class of 1908, in our Theological Seminary, died Dec. 31, 1911, aged twenty-eight years. He was a Presbyterian pastor on the Pacific Coast. His family belong to the McKeesport Church, and the interment was from the home of his youth.

Northwood, O.—The Ladies' Missionary Society of the United Miami Congregation desire to offer a tribute of love and esteem to the memory of their president, Mrs. R. Hargrave, who entered quietly and peacefully into the heavenly rest Oct. 23, 1911.

In the death of Mrs. Hargrave our Society has lost a faithful and efficient member, a generous supporter of the cause of missions. May we give thanks for the beautiful Christian life of our departed sister, for the blessed influences that have touched other lives. Her cheerful presence was indeed a shining light in our society. But we feel that our loss, though great, has been her infinite gain, and she being dead, yet speaketh.

May we be inspired by her example to live the earnest life, to do good service in the Master's cause. A life filled with noble and unselfish deeds and kind ministrations to others; a cheery, sweet disposition that the cares and sorrows of life never embittered; a loyal faith in God, in spite of anything life brought to shake that faith—unselfishness, service to others, sweetness, faith, what could one say more than that? May we strive to follow the Master in all things as she did, so that when our journey here is ended, we too may hear His "Well done, enter thou into the joy of thy Lord."

We would remember in loving sympathy those who are called to mourn. And

to our beloved pastor, may the God of all grace grant His sustaining and comforting presence.

The Christian life, the peaceful death of our dear sister gave evidence that the Master she loved and served on earth has

granted to her an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

MRS. J. G. PATTERSON,
MRS. E. MILROY,
MRS. D. C. PATTERSON.



We cannot raise the character or lift the souls of other people unless we are ourselves lifted up by the power of Christ. There is one thing that always puzzles me. I hear it said that we should not bother ourselves about saving our own paltry little souls; we should go out and save the souls of others. What do you really think of that? Suppose a schoolboy struck because he did not want to educate his own poor little soul any more, but wanted to go out and educate others! You cannot educate others unless you are educated yourself. You must first submit to the training and discipline, and then put it out for all it is worth for the sake of others. If you were very ill and needed to undergo an operation, you would not turn to the unskilled man; you would want a very good certificate indeed from the man into whose hands you are to place your life. Well, then, I say we cannot do anything for the salvation of other people's souls unless we are saved ourselves.—*Sir Robertson Nicoll in an Address to the Brotherhood.*



Making a life is a larger thing than making a living. Many a man has made a good living who has made a poor life. Some men have made splendid lives who have made very moderate or even scanty livings. Such was the citizen of Germany and of the world who earned hardly three hundred dollars in any single year of his journey here—yet few men have ever had more out of life than Martin Luther. It behooves us, therefore, to consider how we may add to our making of a living the making of a life. So to make a living as to make also the capability of enjoying a living, or using a living after we have made it; so to make a living as to make also a character, a faith, a hope, a soul—this is to add to the making of our living the making of a life.—*Sunday School Times.*



A young man who had heard the gospel, accepted Christ. A little while after this, he was asked: "What have you done for Christ since you believed?" He replied, "Oh, I am a learner!" "Well," said the questioner, "when you light a candle, do you light it to make the candle more comfortable, or that it may give light?" He replied, "To give light." He was asked, "Do you expect it to give light after it is half-burned, or when you first light it?" He replied, "As soon as I light it." "Very well," was the reply, "go thou and do likewise. Begin at once."—*Bible Society Gleanings.*



A chief blessedness of intercessory prayer is that we can use it for those whom we love and care for when we can serve them in no other way. Their distance, their very nearness, their unbelief, their pride, their dignity, their resentments, their desperation, may render our other helps—helps of the hand or tongue, of counsel or cheer or warning—of the most delicate generality or the friendliest sympathy, impossible or futile.—*F. D. Huntington.*

MONOGRAPHS.

MISSIONARY ADVANTAGES IN A SMALL CHURCH.

Has it occurred to you that in few churches missionary advantages are so great as in the Covenanter? For opportunity to be quickened in missionary interest and broadened in missionary outlook, perhaps none equals the Church named. Other denominations have pastors zealous in the great cause, who talk and teach and preach missions, but the people have not quite the same opportunity as have Covenanters.

First, Covenanters know their missionaries with a closer and more intimate fellowship than can possibly be experienced in large denominations. This is one of the compensating advantages of being in a small church. In a large body, as the Presbyterian, with its membership of more than a million; as the Methodists with three millions, how many know their missionaries face to face? It is more than probable that a majority of the *pastors* know but a few; and that the people know a much smaller per cent. It can scarcely be otherwise. The missionary recruit is immediately enveloped in the mists of a far country. He writes to the Mission Board of his Church, and the Board's secretary publishes accounts of the work in the field where said missionary is laboring. Unless he be a man of unusual power, who brings his work into special prominence, he is scarcely known in the home land. There are exceptions, but this is not far from the rule.

Furthermore when missionaries of a great denomination come home on furlough, extended acquaintance in the denomination is almost, if not altogether, impossible. Landing in New York, the

tired and worn missionary hastens to his friends for rest and recuperation. Thereafter, should he extend his acquaintance among congregations, how many could he reach? Of the thousands of congregations, he could possibly reach but a small number. His furlough expiring, he again sails away.

Will you put in contrast the missionary in the Covenanter Church? Being a small body, from whatever congregation the new missionary comes, his name is heralded to all. Sailing away, his name is kept prominently before the people. Letters are received from him and are seen by nearly everybody in the denomination. Soon the new missionary has a fixed personality, with marked missionary traits of character. He is, in the minds of the people, associated with his field, and mental pictures of him at work are continually being developed by the interesting, but little understood, methods of mental photography. When he returns on furlough, he is already known all over the Church. When a little rested, he finds an "open door" to tell the people of the work, and he is enthusiastically received. The denomination being small, nearly every congregation can be reached. Interest is quickened by his personality and by his message fresh from the field.

Furthermore, in a small Church, which means more limited missionary operations, you know the field of work in a way not possible in the many and diverse fields under the supervision of great denominations. How many in the Presbyterian, the Methodist, the Baptist Churches know their many mission fields as you know Syria, Asia Minor, Cyprus, Tak Hing and Do Sing? How many, in these great denominations, know the particular peo-

ples, their customs, their religions, as you know these in our fields? How many know the hindrances, the encouragements, as you know these in fields of Covenanter missionary effort?

Probably all see that the above runs along the line of their missionary experience. And what follows?

This—

MORE PRAYER IS OFFERED,

for you know the missionary face to face, and you are, in a wider sense, praying for a brother.

And this—

YOU WILL GIVE MORE MONEY.

The missionary has told you the needs, the hindrances, the encouragements, and in communion of spirit, you feel the work depends upon you; and its enlargement upon your increased liberality. In beatific vision, you see Christ reaching down and gathering souls and bearing them away to the Paradise of God.

From a missionary point of view there are advantages in being in a small denomination; advantages to the member, advantages to the missionary.

F. M. FOSTER.

New York.

WHY BUSINESS MEN FAVOR MISSIONS.

American consuls, stationed at various points in all parts of the globe, are supposed to exercise a vigilant outlook for all that may favor American commerce. Naturally, they also come in contact with missions, and have ample opportunity to note the influence they exert. One of these consuls writes thus: "Commerce, geography and civilization alike owe the missionary a debt which they can never hope to repay." It is given as a well-demonstrated fact that the hard-headed business men in foreign lands—men with scant sympathy for preachers and the like—welcome the missionary as a power

for practical good. There is an instance of a worldly and irreligious British lumber-dealer in India, who gave \$100,000 to a religious institution, because its influence had so changed the habits of his employees that they were vastly more profitable to him. Said he. "They have been made honest, sober and faithful, and my business interests flourish as never before." The reason assigned may not be the highest incentive for giving, and yet the incident is a powerful argument in behalf of missions. All over the world it has been proved, again and again, that "Bibles are better than bullets," and that the "army of missionaries has done far more, in real conquest, than the legions who, with sword and gun, have endeavored to subjugate the tribes of foreign lands." The fact of the matter is that nowadays few business men will care to establish themselves, commercially, in heathen lands, unless the way has first been paved for their success by the faithful missionary. They recognize his worth, whether others do or not.—*Zion's Watchword.*

A DYING COOLIE'S TESTIMONY.

A young native doctor in Singapore, a Tamil (that is, a native of the Madras Presidency of India or of its near neighbor, the Island of Ceylon), tells a remarkable story of his own conversion. He was graduated only a couple of years ago from a medical school in Singapore. During his student days he saturated his mind with rationalistic literature, and was easily the leading spirit in his class on the anti-Christian side, most of the students being of course non-Christians, but not many of them going out of their way to oppose Christianity aggressively. The doctor had heaps of theory; what he wanted was just a little experience. He got it; first, by observation, then for himself.

His work in the hospital took him to the bedside of a dying Chinese coolie, a Christian. The man's avowed and manifest fearlessness in the face of death shattered the doctor's unbelief. He is a saved man, and expresses his deep regret that it seems beyond his power to undo the work of the years when he was an enemy to Christ.

The notable features of this incident, the significance of it to me as a missionary, are these: There was no missionary or other Christian worker at the bedside of that dying coolie, none but an unbelieving doctor. The testimony of the dying man was unsolicited and ingenuous. And in these very features lay its power. Secondly, the conversion of the doctor was the work of no professional teacher of religion, the outcome of no pressure or unnatural circumstances or emotion, but of conviction, borne home by God's Spirit, through the humblest of instruments. But—and this is what pleases me—some missionary, or some native pastor, the fruit of missionary work, led that coolie to Christ. Time and again I stand before a congregation of ignorant, illiterate and apparently almost inattentive Chinese—for they are not a people

who betray their thoughts on their countenances—preaching to them the gospel of the Son of God; and the above incident, in my estimation, lends a new value to the coolie as an auditor.—*Rev. Wm. T. Cherry in World-Wide Missions.*

GIVING HIS TENTH.

In our station (in China) every man who is a Christian gives a tenth of all he gets annually. A young fellow came to me one day about this very business. That man was earning seventy-two shillings a year. Out of that seventy-two shillings he had to pay for his own food and clothes, and had other people to support, too. "Pastor," he said, "I want you to give me a few days' grace. I have not yet quite got my tenth. I will have it in a few days." I said: "How much have you brought?" And when he told me, I replied: "Haven't you been helping to support your father and mother, and your little brother at school?" "Yes." "Well," I said, "that is more than your tenth; you need not bring any more." His reply was, "Pastor, I promised God my tenth, no matter what I give to men; I am going to give God my tenth," and he did.—*C. T. Studd, in Northfield Echoes.*



A remarkable story is told by the late Dr. Hoskins, of India, regarding the conversion of a highway robber named Jiwan Das. One night this man waylaid a native preacher and stole his clothes, his money and his Bibles. Not knowing what else to do with the books, the man gave them to his son who was attending school.

One day he asked the boy to read to him, and opening a volume, the lad began to read in Numbers 32. When he came to the twenty-third verse, "Be sure your sin will find you out," the robber trembled. Later he took the book to see if the verse were really there, and when he found it he decided to read all that was written. Jiwan Das did not stop until he had given up his evil life and had joined the Methodist Mission at Badaon. Then he began to win his neighbors to Christ.

Who can measure the tremendous influence of the millions of copies of the Bible in the world to-day! What a transforming influence that would be if, in place of being neglected, misinterpreted, and disobeyed, each one of these copies were found and hidden in the heart as in the days of Josiah! Every one can help to rediscover the Bible and to make known its warnings and its message of life to others.—*S. S. Times.*

A GOOD STORY.

The Rev. Dr. Zwemer, who needs no introduction, sends us the following from "Araby the Blest"—blest more than ever in the growing understanding of the true Word of God:

The following story was taken verbatim from the lips of one of our colporteurs, who with his brother, Seyyid, has toured in the mountains of Oman for many years. It is a selection from many similar experiences which fall to the lot of those who carry the Word of God, and leaves no doubt in our minds that the Word of God is living and powerful, and that its wide circulation, together with the simple preaching of the gospel, will yield fruit in God's own time, as bread cast upon the waters:

"Twenty-four years ago a missionary left Urumia to return to America. He stopped the caravan on Sabbath because he would not travel on the Lord's day, and invited all the people of the caravan to stop and hear him preach that day. As they were sitting on the ground he opened the gospel and read John 3, 14, and preached on that text to all those who were listening. When the sermon was finished he offered prayer. The caravan broke up the following day and traveled on.

"One of the men in the caravan, on his journeyings and wanderings, came to Bahrein, and then settled down and lived in the mountains of Oman. One night there came to his memory the story of the sermon, and he could not throw it off, but spent a sleepless night thinking of Moses and the serpent and the wilderness. So he knelt and prayed to God that He would send someone to him who could teach him more about the wonderful verse which he had once heard and never forgotten. Then it seemed as

though he was in a dream. Someone said to him, 'To-morrow morning people will come to you carrying holy books, and they will explain to you the verse which is perplexing you.' So he got up before sunrise and sat by the wayside, expecting the fulfillment of the promise he had received in his dream. The place where he sat was a little village in Oman between Birket (where George E. Stone died) and Um Sana.

"At about one o'clock, Arabic time, my brother Seyyid and I, on our way from Muscat to the Batinah, reached this place on the road. This particular village was a place where they never allowed us to sell books because of fanaticism; nor were the people obedient to the Sultan of Muscat. They belonged to the Beni Saad, who are in constant rebellion against Seyyid Fasil, the ruler of Muscat, and on a previous journey they not only took away the books from my brother, but beat him and burned the books publicly. That is why we hoped to enter the village secretly, buy some food, and then get away before trouble should come to us. But we saw the man sitting on the road, and his name was Mirza. He rose smiling, and said, 'Come on, everything is ready, and I am expecting you.' We thought it was only a trick to get us into the town, where they would treat us ill, but we followed him nevertheless, and came to his house. There he gave us refreshments, coffee and food, even though he belonged to the Shiah sect, which seldom do this with Christians. Immediately he began to ask us about the Holy Book, and bought a Bible in Persian and in Arabic, and said, 'Please show me the verse about Moses lifting up the serpent in the wilderness.' When we explained to him this verse and the message of the gospel, he began to understand and to believe that the serpent in the wilderness was indeed

a type of Christ, and that Jesus was the Saviour of sinners.

"We stayed with him three days. At the last he was bold in his confession that Jesus Christ was the Son of God, the Saviour of the world, and that, apart from Him, there was no salvation. He took from us Bibles, and sold them himself publicly. When the three days were up we asked permission to go, and left him.

"We then went to Um Sana, and we stayed at the house of a man there who was also an inquirer, named Rashid; and after we had been there two days, we found that Mirza had followed us to this very village. When we asked him why he had come, he said, 'I find I am in debt to tell the news which I have heard to a dear friend of mine, a brother who lives in this village.' So he went to the bazaar and brought a man named Abder Rub, from Hyderabad, India, who also desired a Bible, saying, 'I have heard from my brother Mirza that you have with you a precious Book, which leads men to the way of Truth.' At first he wanted it for nothing, but we told him that we only sold books, so he paid for it. After we had eaten we went to the bazaar, and were surprised to see Abder Rub sitting in his shop reading the Bible and explaining it to a crowd which had gathered around him and Mirza. A discussion was going on between them, so they asked us to sit down and help them

explain some of the verses in the Bible.

"That same night we were surprised that they invited us to come and stay at their house, where a company of friends had collected to hear the message of the Book. After a discussion of three hours the people went away, and the only ones left were Mirza and his brother and ourselves. He also witnessed that Jesus was his only hope, and that he believed Christ was alive, at the right hand of God, interceding for His people; after which we closed the meeting in mutual prayer for each other and returned to our house.

"After two days we went on our journey, selling books in other villages, and in a couple of days we heard, much to our surprise, that Abder Rub had died. When, a few days later, we called on Mirza to express our sympathy in his loss, we saw that he was sorrowful and yet full of joy. He said, 'I am glad that my brother died believing in Christ, before persecution or trouble came to him because of his faith.' Now, all the people in that region call him 'Mirza Injili.' or 'Mirza the Gospel Man.' He has endured persecution in no small degree because of his boldness in confessing Christ and reading the Bible to the people."

Mirza now lives at Birket, and is married to the daughter of the man in whose garden George E. Stone, one of the early missionaries to Arabia, fell sick and died.—*Bible Society Record.*



It is always easier to be a ritualist than a sincere Christian, a pretender rather than a thorough-going confessor of the faith, but if religion is worth anything, it is worth everything, and God will reject all pretenses, while He will crown all true endeavors and sacrifices in His name. It is impossible to deceive God, Who reads the hearts alike of Pharisees, Sadducees and Publicans.—*New York Observer.*



Your life cannot be good if your teaching is bad. Doctrine lies at the basis of life. You may profess to believe a good many things, but in reality what you believe is the very substance and inspiration of your character.—*Joseph Parker.*

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. A. G. WALLACE.

THE LIGHT OF THE WORLD.

CHAPTER V.

WHAT ASIATIC CHRISTIANS THINK OF NON-CHRISTIAN RELIGIONS.

1. Why their judgment is of value.
 1. Because they have fairly and honestly compared these religions and Christianity.
 1. Those who are converts.
 2. Those whose parents are converts.
2. Their testimony in regard to a series of questions.
 1. Non-Christian religions are not religious.
 2. Christianity is not like any other religion.
 3. Emphasize the points of difference in presenting Christianity.
 4. These differences are fundamental.
 5. Christianity's attitude toward these religions should be kindly, but firm.
 6. The minds of Asiatic people are not inaccessible. Japan and Korea being notable examples.
 7. There is no racial chasm between East and West.
 8. Christianity is the final religion.
 9. Conclusions:
 1. Christianity is adequate.
 2. It needs no supplements.
 3. Christ alone can unite the people of the world.

Have each of these ten questions answered by giving testimony from Japan, Korea and China. This could be done by different members of the society. Then make the application by answering the

question: "What are the missionary motives which should be pressed upon the Christian Church?"

THE GROWTH OF MISSION STUDY CLASSES.

The systematic study of missions seems to have found increasing favor in church circles, and in educational institutions. Almost every prominent missionary agency in Christendom is giving special attention to this matter throughout its constituency. The Educational Department of the Presbyterian Board of the U. S. A. reports 1,326 mission study classes in 1911, and a total membership of 17,465. Other churches are not less alert in promoting this valuable asset of the systematic study of missions. The Missionary Education Movement, the Woman's Central Committee on the United Study of Missions, the Young Men's and the Young Women's Christian Associations, the Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union, the Luther League, and especially, the Student Volunteer Movement, are all giving attention to facilities for the study of missionary history and progress. British and Continental societies are also enlisting large accessions to their study classes, for whose use special text-books have been published during 1911, following previous annual issues. An International Conference of Mission Study Leaders was held at Lunteren, Holland, in September, 1911. Sixty-one delegates, from thirteen countries, were present, and an International Mission Study Council was formed, with Mr. Harry Wade Hicks as president.—*Missionary Review*.

JUNIOR MISSION BANDS.

Have you enlisted the children of your congregation into organizing a Junior Missionary Society? If not, will you not begin now to plan to make the year 1912 the banner year of children's work?

The responsibility of organizing children's societies lies with mothers and leaders, and no Women's Missionary Society is doing its full work if it fails to train the children for mission work.

We believe with Mr. Alexander Henry, who recently wrote "The little children are nearest the Kingdom. If we would most speedily and effectively hasten its coming, we must begin by recruiting these little children, and not only recruiting them, but instructing and training them for Christian service. Let the Church, for its own sake, for the sake of the nation, and for the sake of the Kingdom of Heaven, give thought and effort and prayer to the children, as it has never done before."

Missionary work takes much time, and we can never succeed if not willing to give it all the time it needs. It is exacting, for the meetings come at set times, and everything else coming at the same time must be given up. Nothing worth while can be picked up and dropped indiscriminately. We urge upon the leaders of women's mission work and mothers of our congregation: *Begin now* with the children.

To the Mission Bands that already exist we issue a call to prayer. The work of the year is before us, and as we look forward to its completion we realize our need of close companionship with Christ. Pray for the work of the year. Pray for the leader and members of your own organization. Pray for the workers in every field. Pray for the fields that their needs may be met, and very especially for those

where rebellion and persecutions are retarding the work for the present. We too often forget that our representatives in Syria, Asia Minor, Cyprus and China, as well as the workers at home, depend upon us for help as intercessors, and how much power we deprive them of if we fail to make fervent prayer with God for them.

"The weary one had rest, the sad had joy
that day,

And wondered how?

A plowman singing at his work had
prayed,

Lord, help them *now*.

"Away in foreign lands they wondered
how

Their feeble words had power?

At home the Christians, two or three,
had met

To pray an hour.

"Yes, we are always wondering, wonder-
ing how,

Because we do not see

Someone, unknown perhaps, and far
away

On bended knee."

Remember the Junior Societies have entered the contest with their mothers and sisters in the older societies to increase and if possible double their membership in the Post-Jubilee Work. Help the children in their efforts to increase their numbers and interest. Appoint a membership committee and a cradle roll committee to secure new members. The cradle roll to comprise all the babes and little tots of the congregation. These may become members by the payment of 25 cents a year. Let the leaders show a spirit of enthusiasm in this matter, and see how contagious it will become among the Juniors.

It is none too early to begin now to talk and plan for the thank-offering. It is only about three months until the

thank-offering will be collected, and even if we have not yet been advised by the Women's Executive to what field this thank-offering shall go, we want all the Junior Societies to be ready to respond with a true thank-offering to our Lord when the call is made.

Mrs. J. K. TIBBY.

THE SPECIAL VALUE OF "THE LIGHT OF THE WORLD."

In his book, entitled "The Mission Study Class Leader," Mr. T. H. P. Sailer says: "The work of foreign missions is the most important issue before the Christian Church to-day." No one who believes that the gospel was intended for all mankind, and who notes on the map of the world the vast and thickly settled stretches where Christ has practically not yet been named—no one who considers that these regions were never so open and the Church never before so able to evangelize them, can well maintain that any other cause lies closer to the great heart of God.

In order to do the most effective service in this work of the Church, it is necessary for us to make a careful study of the special needs as they present themselves in the various parts of the unconverted world. For this purpose our missionary societies are every year carrying on some course of mission study. This year we are making a comparative study of the history of the other great world religions, considering especially their historical setting, and using as a text, "The Light of the World," by Robert E. Speer.

Mr. Speer handles his subject in a masterly way, giving us more definite information in a given space than seems possible. The only difficulty about our mission study seems to be our lack of ability to grasp these facts, their relation to one another, and their bearing on the mission

work of our Church. The writer begs to present one method of study which has been found to be very helpful in the preparation for a lesson.

This is, the making of an outline of the chapter under consideration. It will be found that when the main points are noted on a slip of paper, as the chapter is read, and then re-read when the chapter is finished, that the student has grasped the main ideas in that chapter, and is able to see their inter-relation. The details of the study will classify themselves under the various main points. For the class leader at least, it is well to fill these details in under the main points in a written outline. Then the chapter should be re-read with the outline at hand as a guide, and many points will stand out more clearly and forcibly.

When the chapter has been thoroughly grasped, one should search for its connection with our mission work as a Church. The chapters on Mohammedanism, Confucianism, and Buddhism should bring much to us, for it is against these religions that our missionaries in China and Syria are working. The chapter on Hinduism brings to us the great need of a country which we have not yet as a Church been able to help with missionaries or money, but which has a claim on our interest and in our prayers. The OLIVE TREES affords much material in the letters from our missionaries, which will help the leaders in working out the practical lessons to be remembered about each subject.

The assignment of about three special topics to members of the class for each meeting has been found to be very advantageous. A review of the size, population, and economic value of the countries involved proves helpful. A summing up of the status of women under each religion is especially interesting; and

a glimpse of the life of the people or the difficulties which missionaries encounter, give definite concrete examples of the rather abstract facts and truths which must be remembered.

As we have said, the need for foreign missions is second to none to-day. It is a fine thing, that our women realize that constant study is necessary to attain an intelligent understanding of our missionary work, and it is to be hoped that all will realize the unusual value of the course we are taking this year.

FLORENCE E. COPELAND.

WOMEN'S JUBILEE.

The Rev. James S. Dennis, D.D., New York, places first on his list of missionary assets in the record of 1911, Women's National Foreign Missionary Jubilee. He says:

"The jubilee celebration of the foreign missionary work of the women's societies is one of the outstanding features of the year. In its continental scope, its high enthusiasm, its admirable restraint, its notable dignity, its intellectual force, its spiritual power, its happy interdenominational fellowship, and its compelling success, it stands for a new and instantly commanding demonstration of the deep and latent loyalty in true-hearted disciples which God can summon to voice its influence when He gives it its call of opportunity. The jubilee was not simply an anniversary; it was a high day of united hearts in the common service of Christ. Denominational lines and barriers to sympathetic co-operation were gaily ignored in a loving abandon of consecration to the call of a Master Whose personal relations to each heart were far and away more dear than any ecclesiastical affiliations. We are grateful for the jubilee as an object lesson to the whole Church of the happy possibilities and

working efficiency of a common rally around a common Lord, in the furtherance of a great cause dear to His heart.

The increase campaign for Pittsburgh and vicinity of all the evangelical churches resulted in 5,461 new members added to the missionary societies, 65 new missionary organizations among the women and children, and 1,946 new subscribers to missionary magazines. This shows what earnest, prayerful, united effort will accomplish. We sincerely trust that these new members will add much to the efficiency of organized missionary work, and will also find great joy in co-operating with those heretofore identified with missionary societies.

WHAT IS A THANK-OFFERING?

Is it when you pay a debt?

No! You haven't guessed it yet.

You're just *honest* when you pay

What you've owed for many a day.

But when all your debts are paid,
When God's share a tenth you've made,

And you say, "I've surely done

All He asks of any one"—

Then you think of things you've had,

Lots of things to make you glad,

And you think, and think, and say,

"What can I for *blessings* pay?"

Generous giving, you'll conclude

Is the rule for gratitude

And when such love-gifts you bring,

That's a real Thank-Offering.

—Selected.

A THANK-OFFERING CREED.

I believe that my Heavenly Father bestows blessings upon me hourly, daily, continually, and that I should constantly strive to cultivate a spirit of true thankfulness for the mercies which are new every morning.

I believe that it is right for me to make thank-offerings of money, prayer and

EDITORIAL NOTES.

A teacher is needed for the boarding school in Cyprus, to take the place vacant by the enforced retirement of Rev. J. D. Edgar, and another teacher is needed to take charge of the boys' school in Mersina, Asia Minor. These men must be college graduates, and the positions are very desirable. The Board of Foreign Missions believes that in this urgent call for teachers, it is throwing open to the young men of the Church exceptional opportunities for special training for their life work. Take the experience of Mr. Edgar, who has been on the field, as to the value of such a position: "If I were graduating from college I should ask no better three years' experience than is possible in the places offered. Beirut University, I was told last summer, pays her young men \$500 a year only, and not one of them but said he could live easily within his income and have enough left for a trip through the Holy Land or to some other interesting place, and I heard several others say the experience was worth many times the cost. For any one wanting to enter the ministry or home or foreign mission work, this is the best three-year post-graduate work he can find."



The Board is calling for other laborers: An ordained minister and a physician to be stationed in Suadia, and an ordained minister to take charge of the work in Gunaimia.



A few days ago OLIVE TREES received from the Sabbath school of the Second Reformed Presbyterian Church in Boston, Mass., thirty dollars (\$30), the first installment of a \$50 pledge toward the support of a native teacher in Syria.



By permission of the Laymen's Missionary Movement we reproduce the following instructive chart, that the readers of OLIVE TREES may examine it and be convinced of their responsibilities.

THE WORLD FOR CHRIST IN THIS GENERATION

PRAY	}	1. FOR MORE LABORERS 2. FOR GREATER HARVESTS
STUDY	}	1. THE WORD OF GOD 2. THE FACTS OF MISSIONS
PLAN	}	1. WORLD-WIDE EVANGELIZATION 2. CHURCH-WIDE ENLISTMENT
GIVE	}	1. PROPORTIONATELY AND WEEKLY 2. "EVERY ONE OF YOU"
SERVE	}	1. GOD BY HELPING MEN 2. AT HOME AND ABROAD

At the request of Mr. Marion Lawrance, General Secretary, we insert in our columns the following

**OFFICIAL CALL FOR THE SEVENTH CONVENTION
OF THE WORLD'S SABBATH SCHOOL ASSOCIATION,
ZURICH, SWITZERLAND, JULY 8-15,**

1913,

taking the liberty of substituting Sabbath for Sunday, wherever reference is made to the Lord's Day in the official announcement:

*To All Who Are Interested in Promoting
the Kingdom of Jesus Christ through
the Sabbath School—Greeting:*

In the selection of the convention city, we believe we have been guided by a wiser than human intelligence.

Zurich, "beautiful for situation," is in the heart of the Alps. It is the largest city in Switzerland, and an important historic, educational, and religious center. It was the home of Zwingli, the reformer, and the birthplace of Pestalozzi, whose work underlies the fabric of modern educational methods. With its splendid "Tonhalle," where the sessions of the Convention will be held, and ample accommodations for the entertainment of visitors, it would appear that Zurich presents exceptional advantages as a place for holding our next convention.

These are days of wonderful opportunity, and ours must be a large vision for a large task. The World's Seventh Sabbath School Convention should be the most effective religious event the world has ever seen. As we fit the occasion to His great world purpose, through the convention theme—"The Sabbath School and the Great Commission"—what may not God be able to say to the nations?

Your Executive Committee, therefore, officially announces that the World's Seventh Sabbath School Convention will be held in the City of Zurich, Switzerland: July 8-15, both dates inclusive, in the year 1913. To this Convention, so rich in promise, representative Sabbath school workers from all lands will be cordially welcomed.

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At a meeting of Foreign Board, January 23, 1912, Rev. and Mrs. Mitchell, Dr. Scott and Miss Dean were granted furloughs to visit America.

✻ ✻ ✻

(CONCLUDED FROM PAGE 46.)
praise, and that I shall grow in my spiritual life if I faithfully remember to count my blessings.

I believe in sending missionaries to preach the story of God's love to all mankind.

✻

For the benefit of those who may not be familiar with the object this Association has in view, we publish the following statement:

The World's Sabbath School Association is interdenominational in character, and by co-operating with missionary organizations and otherwise, seeks to extend the work and increase the efficiency of Sabbath schools, especially in those regions of the world most in need of help:

First.—By focussing the attention of the Christian Church upon the Sabbath school as its most valuable agency in promoting a deeper interest in the work of foreign missions on the part of Sabbath schools in the home field.

Second.—By cultivating a deeper interest in the work of the Sabbath school on the part of missionary boards of the various denominations.

Third.—By sending expert Sabbath school workers to mission fields to assist in effecting national and local Sabbath School Unions or Associations, wherever practicable, and

Fourth.—By co-operating with missionaries and local and national Sabbath School Unions and Associations in mission fields, assisting them in their efforts to secure Sabbath school literature, and calling their attention to improved methods of Sabbath school work, especially along lines of organization, teacher training and soul winning.

I believe I have a part in this great work, and that I should adopt the method which has been established in our missionary society of making thank-offerings.

I believe that money thus given will receive a special blessing from the Master.

A. G. B.

Transportation Agency Board of Foreign Missions Reformed Presbyterian Church

All questions relating to Railway and Steamship Rates
for Missionaries and Freight should be addressed to

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